1658 1658

A

PRIMER

for the Schollers and Doctors of

EUROPE,

But especially to them in and about the (called) Two famous Universities in *England*, *Oxford* and *Cambridge*, To them, and every of them, whether Tutors or Schollers, Batchellors and Masters of Arts, Batchellours of Divinity and Doctors of Divinity, or to any other Member of that Body, that hath sprung from these the two, so called, well heads of Divinity, either such who keeps their station and trading there, or such who have learned their Arts, Sciences and trades there, and now improves them to their best advantage in the Nation of *England*, or elsewhere.

Being a brief rehearsal of some of the words and terms which have for several ages been used, and now are used in their chief Schools of learning, and Universities, contained in their seven Liberal Arts, i. e. *Grammer*, *Logick*, *Rhetorick*, *Musick*, *Arithmetick*, *Geometrie*, *Astronomy*, together with that you call *Geographie*, *Ethicks*, *Physicks*, *Metaphisicks*, *Theologie and Medicine*.

By *George Fox*.

LONDON,
Printed for *Thomas Simmons* at the *Bull* and *Mouth* near *Aldersgate*, 1659.

TO THE READER:

HEre the Enlightened Reader whoſe eyes are opened with the Light, may diſcern whether or nay you be not all in the wiſdom of mans teaching that teacheth words, which all your ſeven Arts and Sciences, terms and names comes from; and what was the root they all ſprung from, was it not from the wiſdom of man which is below, and the words that it doth teach? This is written to you to examin and ſearch out if you be among that number which have that ſpirit that ſearcheth all things, yea, the deep things of God, 1 Cor. 2. 10. but if they have not that ſpirit, to examine and ſearch with, and with it to read this Primmer, and to anſwer to every particular thing and word in it contained, according to the true and full intent of every particular querie herein inſerted, then let all Grammarians, Logicians, Rhetoritians, Muſicians, Arithmeticians, Geometricians, and Aſtronomers, Phyſicians, Tutors, Schollers, Batchellors of Arts. Maſters of Arts, Batchellors of Divinity, and Doctors of Divinity, Chancellors and Vice-Chancellors, or any other member of this Body that hath ſprung from theſe two Well-heads, think and judge themſelves to be among the number, which the ſpirit of Truth

hath ſpoken of in Iſaiah 29.14. Therefore behold I will proceed to do a marvellous work amongſt this people, even a marvellous work and a wonder, for the wiſdom of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid.

Theſe ſeven Arts, Names, Terms and words have been their holes and dens where they have been hidden, and there they have hid themſelves from the ignorant, Theſe Queries are to call them out into the field, that every one may ſee their garment, that they may give anſwer to every one of theſe words, names and things, and their root and firſt Authour of them, let them come out now to little children, theſe great Champions which hath been clad with Goliahs armour, little Davids *are riſen, and with their ſlings and their bags full of ſtones: So this is a call for every uncircumciſed Philiſtime to come forth into the open field and there to be tried with little* Davids, *who have the bags and the ſlings, and the ſtones, which is the power of God.*

Ye

Ye Schollers and Doctors answer me these QUERIES.

1. WHat is Grammer, and what is the word Grammar in it self?

2. What is a *Noun* in it self, and what was the first rise of it, and who was the first Author of it, and by whom?

3 What is a *Pronoun* in it self, and what is the word in it self, and who was the first Author of it, and by whom it came?

4. What is a *Verb*, and the word *Verb*, and out from whom had it its root, and by whom?

5. What is a *Participle*, and what is it in it self, and by whom came, and out of what ground, and why are these declined, and why is the word called declined, who was the first rise and author of it, and by whom it came.

6. And why is the word called *Adverb*, and what is an *Adverb*, the word it self, and who was its rise, and why do you call the word *Conjunction*, and who was its rise? and why the word *Prepoſition*, and who was its rise? And who was the Author of the word *Interjection*, and what are these two words in themselves, and whether or no these are not come up by the art of men and invention?

7. What is the word *Vowel* in it self, and what was the word *Vowel*, and what is the word *Dipthong*, and who was the Author of these, and where are they called by any such names in Scripture, so who was the Author of these names, and who gave them, and what are these names in themselves, and of themselves, and came they not from the art of men, yea, or nay?

8. What is the word *Subſtantive* in it self? and what is the word *Adjective* in it self? and what is the *Article* in it self? And what is the word *Termination* in its self, and what was the first author, and ground and rise of these words, and whether or nay they are not in the art and wit, out of that nature which hath been since the fall?

9. And

9. And why do you call the words *Nominative*, *Genitive*, *Dative*, *Accuſative*, *Vocative*, and *Ablative*, and what are theſe words in themſelves, and from what root had theſe words their riſe, and all the reſt above mentioned, and what was it that figured forth all theſe words above mentioned, and who was the firſt Author of them?

10. And why do ye call the word *maſculine*, *feminine*, and *neuter*, and *epicine?* And what was the ground of theſe words in themſelves, what are they?

11. And why do you uſe the word *declention*, and what is in the word it ſelf, and what was its root?

12 And why the words *poſitive*, *comparative*, and *ſuperlative*, and what be theſe words, as they are words, of what author and root came they from, and who gave them theſe tearms firſt, who was the firſt riſe, and by whom?

13. And why theſe words, *primative*, *demonſtrative*, *relative*, *derivative*, *Poſſeſſive*, *indefinite*, *reciprocal*, and what be theſe words themſelves, and what was the root?

14 And why the words *ſimple*, and why *compound*, and what is the word and its root, and its author?

15. And why the words *mood* and *tence?* and why the word *perſonal* and *impersonal*, and why *deponent*, and what is theſe words, and what was the author and root and ground of them?

16. Why the *indicative*, *imperative*, *optative*, *potential*, *ſubjunctive*, and *infinitive*, and what are theſe words in themſelves, and what was their root and author?

17 Why the words *preſenttence*, *preterimperfectence*, *preterperfectence*, *preterpluperfectence*, and *futuretence*, what are in theſe words themſelves, and what was their root and author?

18. And why the words *gerunds* and *ſupines*, and what are theſe words, and what is the author of them, and what was their root?

19. And what are theſe words, *tranſitive*, and *intranſitive*, and *inceptive?* why theſe words, and what is their root, and how came they firſt forth, and who was their firſt author, come ye that ſay ye are learned men, anſwer?

20 And what are theſe words *orthographie*, *etymologie*, *Syntaxis*, *proſodia*, and what are theſe words themſelves?

21. Why *ſemi-vowels*, *liquids*, *mutes?* and why theſe words

orthoe-

orthoepia, traulism, ploteasm, isconites? and what be these words, and what be the root of them, and of whom were they first learned?

22. And why a *comma*, a *colon*, a *period*, a *parenthesis*, *introgation*, *exclamation*, and *hyphen*, *species*, *analogie*, *anomilie*, *proper* and *common*, *case* and *gender*, *collective*; and what be the words, and what was their author and root?

23. And why these words *fictions*, *interrogatives*, *redditives*, *indefinites*, *relative*, *cardinals*, *ordinals*, *distributives*, *partitives*, *multiplicative*, *proportional*, *ponderal*, *verbal*, *patrial*, *gentile*, *patronimic*, *deminitive*, *possessive*, *denominative material*, *local*, *participial*, *adverbial*? and what are all these, and what is the author of them all, and who was he, and what are their roots?

24. And what are these words *copulatives*, *suspensives*, *disjunctives*, *causals*, *discretives*, *conditionals*, *exceptives*, *interrogatives*, *dubitatives*, *illatives*, *continuatives*, *confessives*, *adversatives*, *redditives*, *electives*, *diminitives*, *expletives* or *completives*, *prepositives*, *subjunctives*, *postpositives*, *encliticals* or *inclinatives*; what are all these words, and what was the author of these words, and who and what are the root, and what are they in themselves?

25. And what are these words *apposition* and *composition*, and in them what is your end?

26. And why these words used in a Grammer, *prosthesis*, *epenthesis*, *Syncope*, *paragoge*, *apocope?*

27. And what these words *diæresis*, *Synæresis*, *metathesis antithesis*, or *antistæchon*, *tmesis*, *enallage*, *archaismus*, *metaplasmus*, &c?

28. And wherefore these words *appositio*, *Syllepsis*, *prolepsis*, *Zeugma*, *Synthesis*, *antiptosis*, *Synecdoche*, *ellipsis*, *pleonasmus*, *asyndeton polysindeton*, *anastrophe Synchysis*, *hypallage*, *hellenismus?*

29 Why *accent*, *transposition*, *attraction*, *concision*, *idiome*, what are these words, and from what was their rise?

30. And what be all these termes which you use in your Grammer, *spondæus pyrrhychius*, *Trochæus*, *iambus?*

31. And why these words *molossus*, *tribrachus*, *dactylus*, *Anapæstus*, *bacchius*, *antibacchius*, *amphimacer*, *amphibrachus?*

32 And what are these words *Synalæpha*, *eclipsis*, *synæresis*, *Diæresis* and *cæsura?*

33. What are these words, *Monocolon*, *dicolon*, *tricolon*, *policolon*,

lon, and what was the root of these words, and what are the words?

And why *Distrophon*, *tristrophon*, *tetrastrophon*, *Pentrastrophon*, *hemistichon distichon*, *tetrasticon*, *hexastichon*, *eteestichon*, *emarostichon?* And what are these words, and who was the author of these words, and from what ground and root came they, and whether they were given forth from the spirit of God, or the words of mans wisdom, answer ye that are accounted learned wise men, There is three feet for you to stand upon them if you can?

Logick.

WHat is the word *Logick* in it self?

2. What a *theam*, a single *theam*, and a *compound theam*? what is a universal, and what a *special theam*, and what is *abstract* and *concrete*?

3. What is an *individium*, and an *individium vagum*, *invidium accidental*, and *substantial*, and what is a *categorie?*

4. And what the word *prædicable*, and why five *prædicables*, *genus*, *species*, *differentia*, *proprium*, *accidens?* what are these words, and what was the root and author of them? and what is *genus summum* and *genus intermedium?* what are these words, and their author and root, and whether or no all these words are not in the art of man, and the words of mans wisdom, yea or nay? and why *species intermedia*, and what is it?

5. Why the word *prædicament*, what are these words which you call ten *prædicaments*, *substantia*, *quantitas*, *qualitas*, *relativa*, *actio*, *passio*, *quando ubi situs*, *habitus*? what are these words and what are their root; are they not the wisdom of words of mans wisdom, and what are these words, *collateral*, *identity* of *disjunctive subordination*, *causal indentity*, *cohesive identity*, *and accidental identity*? and the words *subordinate*, *co-ordinate*, and what *generical disjunction*, *specifical distinction*, *and individual distinction*, and what is the ground these words came from, and their author and root, and who, and by whom.

6. Why

6. why the words, *continua quantitas*, and *discreta quantitas* and these words what are they, and the root what is it, and theirs was whom.

7. Why the word *Propositio*, *Subjectum*, and *Atributum*, and *indefinite?* and why *Subcontrariæ and Subalternæ*, what be these words, and what was their ground, and who was their Author?

8. And what are these words *Propositio, Categorica & Contingentes*, what are these words, and what was their root, and who was their Author, and by whom came they?

9. And why the words *Simplex per accedens*, & *per contrapositionem*? and what were these words, and their author who was, and what was he? and why the word *propositio, Hypothetica*, and what is the word, and what is the Author, and what is the root?

10. What is a *Syllogism*, and why these tearms in a *Syllogism, Major, Minor*, and *Medius*, and who was the Author of them, and what was the root of them, and what is the word *Termini*, and what was its root, and from what did all these spring above mentioned, you who say you are learned men, bring out your arguments and strong reasons, now in the day, that all things may be tried, and the roots from whence all words comes, the vvords that are spoken from the vvisdome of men, as it hath taught them, and the vvords that are spoken from the holy Ghost?

11. What is an *accident*? 12. What is the Efficient cause? 13. What is the *Emanative cause*; 14. What is the active cause? 15. What is the *Immanent cause*? 16. What is the *Transient cause*? 17. What is *causa per se*? 18. What is *causa per accidens*? 19. What is the *Procatarctick cause*?

12. What is a *Subject* and vvhat is an *Adjunct*? and vvhat is *Analogy*, vvhat is *Identity*, What is *Numerical identity*, and vvhat is *Subordinate*, and *Co-ordinate Identity*?

21. What is *Privation*, vvhat is a *Synonyma* or *Univoke*.

22. What is a *Hemonyma*? What is a *Predicate*, vvhat is *Hypothetica*; vvhat is a *Disjunctive* an *Adversative*, a *Relative*? & vvhat is the cause of an *Accident*, & the cause of all *Accidents*, & vvhat is the cause of all these *Causes*? and vvhat is the cause of all these *Words*, and vvhat is the root, and vvhether or no they be not superfluous, and from the vvisdom of the flesh, and vvhether or no the holie Ghost doth not speak in plainer vvords then these be, and vvhether or no they vvere not from the vvisdome of the Heathens, and they vvere not their root, answver yea or nay?

23. What is a *Contingent Enuntiation*, and vvhat is *definition*, vvhat are all theſe vvords, and vvhether they did proceed from the darkneſſe, and not from the holie Ghoſt, and who vvas the author of theſe vvords, and vvhat vvas their firſt ground and root, bring it forth?

24. And again, vvhich vvas once queried before, vvhat is a *Syllogiſm*, vvhat is the *major*, vvhat is the *minor*, and vvhat is the *medius*, vvhat are theſe vvords everie one in particular as they are in themſelves, and their author and root, vvhat is it? and vvho vvas he?

25. What is *Barbara, Celarent, Darii, Ceſare, Camestres ſaſtino, Baroco, Darapti ſelapton, diſamis, datiſi, Bocardo, ferison*? What be all theſe vvords, and vvhether the Wiſdome of the fleſh vvas not their author, and the root What was it?

26. What is an *Induction*, an *Etymeme*, what is an *Hypothetical Syllogiſm*? from whence comes theſe words, and what be they, and who was the author of them, and what was the ground they firſt roſe from?

27. What is a *Categorical Syllogiſm*, what is a *Dilemma*, what is a *Sorite* and what is a *Dialectical ſylogiſm* what are all thoſe words, and who was their firſt riſe, and from what power came they, from light or darkneſſe, yea or nay? and who was their firſt author and riſe, Heathens or Saints, anſvver them?

28. What is a *Probleme*, vvhat is a *Concentaneous, and diſcentaneous* argument? what is *axiome*, what is *Theſis*, and what is *Hypotheſis*? what be all theſe words, and Who was the firſt ſetter of them up?

29. What is *Sophiſm*? what is *Amphybolie*? what is *Etench*? what is *Analitical*, *Syntheical*, *Categorematical*, *Sincategorematecal*? what are all theſe words, and what was the author of them, the wiſdom of the fleſh or the wiſdome of God? what was the ground and root they aroſe from, and what is the word *Syllogiſm*, who was the firſt inventer of it, was it from the inſpiration or invention, or doth invention bring men into reaſon, or deſtroy it, or doth any thing bring men into reaſon but that which doth inſpire?

30. What is *Abſtract*, and what is *Concrete* and *Subaltern*, and *Method*?

31. What is a *Propoſition, Antecedent, Conſequent, tranſmutative, Eſſential Integral, homogeneum Heterogeneum*, what be every one of theſe words, and what be the root, or what is the riſe, and what is that which

which gives them their faith? and whether or no they are words that must be fulfilled & cannot be broken, and if so, what is it that fulfills, and who was the author of them, and first giver of them forth? Answer me if you be in that which is before words was given forth, or else let your mouth be stopped; is there not a ground where the words of confusion comes forth, is there not words that mans wisdome doth teach? and what is that which distinguisheth that teaching, from the teaching which teacheth the words of truth, yea or nay? and if it be so, if you become into that, then Answer me.

32. What is a *Canon a Concomitant* a *Cohæsive*, an *Hypostatical* a *Causal*, an *Illustration*, what a *definite*, an *Indefinite*, what an *Equivalent*?

33. What are all these words, *Paronima, comcovinative, reciprocall, Typical, Sacramental, Exclusive, Exceptive, Co-operative*? who was the first author of all these words, and what was their first ground and root, and what are all these words in themselves, and whose were they, and are they; are they given forth from the invention and wisdome of men, or were the spirit of God the root of them? me ye answer, if you understand your own body; what body are you, and from what body these come from, the body of Christ yea or nay? And whether that which doth not come from the body of Christ, and is not of him, and from him, will not reason destroy and put an end to, and will not it destroy reason, that reason doth destroy and make an end of, Answer me this, yea or no?

Some Questions about Rhetorick.

1. WHat is *Rhetorick*?

2 What is a *Trope* in which it is said that two things are to be considered, the species and the affections? and why are the species of Tropes 4?

1. *A Metonimy*, an *Irony*, a *Metaphor* and a *Synecdoche*, what be all these words, and what is the ground from whence all these words, and what are all these words in themselves, as they are words?

3. What are these five words which you call the affections of a *Trope*, *Catachresis*, *Hyperbole*, *Metalepsis*, *Litotes*, *Allegorie*? from whence came in these words, and what their root, and what be in these words, and from what spirit did they come?

4. And what is *Antonomasia*, *Onomatopœia*, *Antiphrasis*, *Charientismus*, *Astismus*, *Sarcasmus*, *Paræmia*, *Anigma*, and several more, who was the root of them all, and these words, what are they? and what was the wisdome they came from?

5. What is a *figure* which you say in *Greek* is *Scema*, and what is this word, and are your figures to be fulfilled, and are they given forth from that spirit that gave forth Scriptures?

6. What is this figure *Metaplasmus*, of which is said there are four kinds?

7. And what is *Synalepha*, *Ecllipsis*, which is called the first kind?

8. And what *Prosthesis*, *Aphæresis*, *Epenthesis Cyncope*, *paragoge*, *Apocope*, which in your *Grammer* ye call the figures of a word?

9. What is *Diæresis*, *Synæresis*, which is called the third kind, and your fourth kind is called *Tmesis*, *Metathesis*, *Antithesis*, *Diastole*, *Systole*, from whence had you all these words? what was their ground and rise and root, was not it earthly, and did not its wisdome teach them to speak them forth, are they the words of Scripture or of the Spirit that gave them forth (that is) the Scripture, or are they words that is to be confounded with that spirit?

10. What be these figures, *Epizeuxis*, *Anadiplosis Anaphora*, *Epistrophe*, *Symploce*, *Epanalepsis*, *Epanados*, *Paranomisia*, *Poliptoton*? and from whence comes all these words, and what is every one of these words, and what is the root of every one of these words, and what is it they did proceed from?

11. And what are these figures, *Climax*, *Antanaclasis*, *Antithesis Ploce*, *Paregmenon*, *Syneceiosis*, *Oxymoron*, *Synthesis*, *Hendiadis*, *Hypallage*, *Hyperbaton*, *Ellipsis*, *pleonasmus*, *Asyndeton*, *Poly-Syndeton Hysterologia*, *Zeugma*, *Hellenismus*, *Antiptosis*; and these above you call the figure of a word?

VWhat be all these words in themselves, and what was the root they did proceed from; and from whence had that its root, and who was the first author of them all; was he in the wisdome of God, or in his own invention, or the wisdome below; yea or

nay

nay? ſo anſwer me, how came they up, and by what and whom they came?

12. And what are theſe which you call the figures of a ſentence, *Ecphoneſis, Periphraſis, Parenthesis, Epiphonema, Parathesis, Diatypoſis, Synonymia, Horiſmos, Parrheſia, Apoſiopeſis, Apoſtrophe Paradiaſtole, Parechesis, Eroteſis, Hypotypoſis, Metabaſis?*

And what be all theſe words? and what is the root of them all? and what be they all every particular word as they are in themſelves? and what did they ſpring from? that will change, or from that which doth not change? And you ſay a figure in a ſentence is either in *Logiſmo* or *Dialogiſmo*, what is *Logiſmus* and *Dialogiſmus?*

What is *Apoſtrophe* and *Proſopopœia*? and what is *Aporia Anacœnoſis, Prolepſis, Hypophora, Epitrope, Synchoreſis*? Theſe words what be they all? and who was the firſt beginner of them? were they invented, or imagined, or revealed by the Spirit of God, or are they words that make men wiſe in the wiſdom of the world, or make them wiſe in the wiſdom of God, yea or nay? or were they given forth from the wiſdom of God, yea or nay? or from the inventer? Anſwer, that things may come out to the light; what was their Author and Root, and from whence had they their riſe?

13. What is *Metonymia Efficientis, Metonymia Effecti, Subjecti, Adjuncti, Metonymia Materiæ, Metonymia Inſtrumenti, Antecedentis, Metonymia Conſequentis, Metonymia Conexi* and *Metonymia Finis*? and *Metonymia formæ*? what be theſe words? and from whence? from the Ayre or from the life, are they the words that are put into the mouth by the Spirit of God, or are they words that mens wiſdom doth teach; So Anſwer me from what ground and Root they ſprang?

14. What is *Synecdoche Specei, Synecdoche partis, Synecdoche, Generis, Synecdoche totius, Synecdoche Numeri*? And from whence had you all theſe words, their riſe, and what is their riſe? and what is the riſe? and what be the words and their ground? and whether or no it is not from that, that keeps people under a cloud from that which ſhould give them an underſtanding in the ignorance, where wiſdoms teaching hears words which is earthly, and others learning that be earthly and not ſpiritual? is this yea or nay ſo?

Queſtions, concerning ſome of your termes, which you uſe in one of the ſeven Arts, called Arithmetick.

1. WHat is *Arithmetick*, what is the extraction of roots, and what is the greater *Diagonal*, the leſſer *Diagonal.*

2. What is the ſquare root, the *Cube* root, the ſquared ſquares, *Surſolids* ſquares of *Cubes*, ſquares of *Cubes*, *Second ſurd ſolids*, ſquares of ſquared ſquares, *Cubes* of *Cubes*, ſquares of *Surd Solids*, *Surd Solids* of *Surd Solids*?

3. What are theſe words *Algebra*, and what is a right lined *Parellelipedon* and an *Inæqualiter*, and what the greater and the leſſer *Segment* or *Quotient*, who was the firſt Author of all theſe words, and what are their root, what hath born them, and theſe words what are they, and whether or no they were the words that did proceed from the life of God, or the earthly wiſdom that hath taught them below; ſo the words in themſelves what are they, and who was the firſt Author of them, and whether or no they be ſutable to the life, or that dark airy inventing part that priſons it?

Some Queſtions about your Art which you call Geometrie.

1. WHat is *Geometry*?
2. What is a point?
3. What is a line; and what is its limits?
4. What is a ſuperficies, and what are its extreams?
5. What is an Angle, a plain Angle an *obtuſe* Angle, and an *Acute* Angle?
6. What is *Perpendicular*?

7. What

7. What is a figure, what is a Circle or circumference.

8. What is a center, a *Diameter*, and what the *Diameter* of a circle, and what a *Semi-circle*, and what the *Section* of a circle?

9. What are right lined SIDED and many SIDED figures?

10. What is a Tryangle, and what an *Equilateral* Tryangle?

11. What is an *Isoscoles*, *a Scalenium an Orthogonium*, an *Ambligonium* and an *Oxigonium*.

12. What is a Quadrat a *Rhombus*, *a Rhomboides*?

13. What are all your four SIDED figures called *Trapezia* or tables?

14. What is a Paralell, and *Parallelogram*?

15. What is a *Spæricall* and a *Gonicall* body and what is a *Teres*.

16. What are *Globes*, *Piramis*, *a Column* and a *Cilindrus*, &c? What be all these termes and names and words, and whether or no they be not words of mens wisdom, art and inventions, that he hath sought out since the transgression, answer me if any of you, have the measuring line, by which the earth is measured, and the waters with this line can ye measure? And where do the Scriptures of truth that speaks of measuring speak such words, termes and phrases as is above mentioned, and what be every one of these words, and what be every of their rootes, and whether or no they were not in the imagination? for the branches you have discovered, and they are to be gathered in every town and and street, and Allyes you may gather bundles of them, therefore the root that hath born and brought forth all these expressions and phrases what is it? and what be the words?

And came they from the wisdom that is below, earthly, sensual and Devillish, (that doth teach) or from the wisdom which is from above that the world is comprehended withall, which was before the world began which measures, comprehends time, age, Sea, and Land, and fathoms the world as a span, whose wisdom speaks; and of her children is justified who love her, and are nourished and cherished by her.

Some

Some Queſtions of your termes of Geographie.

1. VVHat is *Geographie*?

2. How is it the eye and light of Hiſtory? and how thereby do other Mathematical ſciences eſpecially profit thoſe that are ſtudious in Philoſophy contemplative (as you ſay of them?)

3. What is a *Globe*, and what the Globe of the earth and water is?

4. What is the general part of *Geographie?* and what is the ſpecial part?

5. What is its abſolute part? and vvhat is its comparitive part?

6. What is a real Globe of the earth? and vvhat is a repreſentive or painted one?

7. What are the accidents of affections of the earthly Globe?

8. What is a *Peninſula* or *Cherſoneſs*? What vvas the firſt that gave all theſe names? and anſvver theſe things every one in their particular, and vvhat vvas the root that they ſprung from, vvhat be all theſe vvords as they are vvords, for the branches have diſcovered themſelves, therefore vvhat be the root? Anſvver me.

9. What is an *Iſthmus*? And vvhat a *Promontorie?*

10. What are theſe imaginary parts of the earth, vvhich not being at all, muſt yet be ſuppoſed to be, vvhich you call the circle immutable, as the *Æquator* and the cirles mutable, as the *Meridian* and *Horrizon*?

11. What are the leſſer imaginary Circles, as the Tropical of *Cancer* and *Capricorn*, and the Polar either *Arctique* or *Antartick* and the parellel or *Æquidiſtant?*

12. What are the five *zones*? as vvhat is the *Torride zone*, the *Frigid zones*, and the temperate *zones?* Anſvver me vvhat be all theſe words as they are vvords in themſelves? And vvhat be all the root of theſe vvords? And from vvhat ſtock do they ſpring? for your branches have ſhevved themſelves forth; & vvho was the firſt Author of theſe vvords? A heathen, a tranſgreſſor, or a Saint? And vvhether or no they are vvords brought forth by your ovvn imagina-

imaginations and inventions out of the life; ſo anſwer me every word as they are in themſelves, and the root and author of them, and whether they have not all come from the wiſdome below, which is earthly.

13. What are the artificial *Parallels*?

14. What is a Climat?

15. What is a rational, and what a ſenſible *Horizon*?

16. What are the *Aphiſcy Priſcy Xeteroſty*, and what the *Antieci Perieci* and *Antipodes*?

17. What is a *Digit*? who was the firſt inventer of theſe words, what was his name? from whence had he his raſe and his wiſdome, and what are all theſe words above mentioned in themſelves; and from what ground did they come, what is the root of every one of theſe themſelves, and what are they in themſelves, and do they proceed from the ſpirit of God, and the holy Ghoſts teaching, or the wiſdome of mans teaching, which is below, earthly? Anſwer me if the mouth be opened with that which comprehends roots, words, grounds, centers, ſentences and branches?

The termes of Muſick.

Concord: Diſcord.
Concord: Uniſons: Eyghts. fifths and Thirds.
Diſcord.
Seventhes: Ninths:
Fourths and ſeconds *Treble*

There are four Moods. viz.

Perfiekt of the more *Tener*
Perfickt of the leſs
Imperfickt of the more
Imperfickt of the leſs
Baſe

Large Flats

C	Sol. fa: in Alt
B	Fa. B. me in Alt
A	La me re in Alt
G	Sol. re ut in Alt
F	Fa ut in Alt
E	La.
D	La. Sol.
C	Sol fa.
B	Fa B mi
A	La me. ry
G	Sol re ut
F	Fa ut
E	La mi
C	La ſol re
B	Sol fa ut
A	Fa B mi
G	la me ri
F	Sol re ut
E	fa ut
D	la mi
C	Sol re

F a

Long		C	Fa ut
Brief	Sharps	B	mi
Sembrif		A	re
Minom		G	a mat.
Crochat			Doble ff fa ut.
Quaver			Doble E la mi
Semi quaver			Doble D. Sol. re
			Doble C. fa ut.

VVho was the inventor of all theſe words, and who was their author, and what be every one of theſe words in themſelves and what be every one of their root whoſe branches hath appeared; anſwer me this and who was the firſt riſing of them and whether or no they were all given forth from a tranſgreſſor or one out of tranſgreſſion, or one who was taught of the Holy Ghoſt or from man whoſe wiſdome was below in the tranſgeſſion?

Some Queſtions concerning that you call Aſtronomie.

1. VVHat is *a Sphære* or *Orbe* right or oblique?
2. What is an *Axle*, and what are *Poles*?
3. What are the three *Axles* with their *Poles*?
4. What is *Zodiack* and *Horizon*?
5. What are the two ſorts of feigned *Circles*, and that you call the greater *Circles*?

And what is the *Equinoctial*, the *Zodiack*, the *Colures*, the *Horizon* the *Milkie cirkle*? what be all theſe words things and names, and words in themſelves, and what are the words? and who was their root and author from whence they came, and who was it?

a ſpiri-

a ſpiritual man or a tranſgreſſor? So what is every word in it ſelfe, and thing in it ſelfe, and root that bore it? ſhall not the root periſh, the branch periſh, and they that truſt, live and ſhadow themſelves in theſe branches which from the root doth come, periſh together with the root and branches; Anſwer me if that mouth be opened that comprehends and knowes every root, and what branches they bring forth? what is the root of the wiſdome of men that will teach words, which words the things of God are not ſpoken in it; in the words the Holy Ghoſt teacheth? Theſe things before mentioned anſwer me, but whether all theſe words do not come from them that are not covered with the ſpirit of God, and ſo be in the dark.

7. What is the *Equator*, and what a Civil and a natural day?

8. VVhat are equal and unequal hours, and how came particular houre to be given to particular Planets, and what is a Planet? and which is the Suns days and which Moons day, which Tueſday and which *Mars* his day, which weddenſday or *Mercuries* day, which Thurſday or *Jupiters* day, which Friday or *Venis* day, and which Saturday or *Saturns* day?

9. VVhich is *Januaries* moneth, which *Februaries* moneth, which is *March* his moneth, which *Aprils* moneth, which *Mays* moneth, which *Janes* moneth, which *Julies*, and which *Auguſts* moneth? And why are the other four moneths called *September*, and not the ſeventh moneth? *October* and not the eight moneth? *November* and not the ninth moneth. *December* and not the tenth moneth? who was the firſt author, and what was the firſt root that bore all theſe things and brought them forth, that the branches hath now appeared in this day, that are ſeen in the time of day light? who was the inventer of all the words and things Names and theſe hours, and theſe Names to dayes and moneths, how have they come up amongſt you, that are called Chriſtians, who vvas your Father that taught you them? the Apoſtles ſaid they had not many fathers, but he had begotten them; vvho was the firſt father of all theſe vvords and names and things, ye that profeſſe your ſelves to be vvile, and learned men and Schollars, and are Novices and fools, anſvver me the root of every one of theſe branches, vvho vvas it and vvhat vvas he and his place and his abode, vvhether he be in God or in the World? Anſvver me theſe things and tell me vvhere thou

art, and say here am I, that all people may knovv the habitation and house and the father of all these above mentioned?

10. What are these vvords vvhich you call the *twelve signes* of the *Zodiacke*; *Aries*, *Taurus*: *Gimini*: *Cancer*: *Leo*: *Virgo*: *Libra*: *Scorpius*: *Sagitarius*: *Capricornus*: *Aquarius and Pisces*? And hovv came they to rule these parts of the body according to your *Almanacks*?

11. And vvhat is an *Ecclips*, the *Dragons head* and the *Dragons Tail*?

12. Whats *Trine*, *whats a Quartile* and vvhat a *Sextil Aspect*?

13. *What* is the *Conjunction*, and vvhat is the *Opposition* of Planets?

14. *What* are the *twelve houses of Heaven*, vvhich the *Genethialicks* or *Mathematicians* do so diligently take notice of in generation?

15. *What* is a *Horoscope*, vvhat be all these vvords? have they not proceeded all from the transgressors root vvhich lives in the earth and the Ayre and in the imaginary magick art, *Witchcraft*, *Sorceries*, *Devinations*, vvho vvas your first father of them, of all these vvords, names and things, did they proceed from the transgressor, or did they proceed from that which vvas before the daies, Stars, Sun & Moon vvas? And vvhich doth proceed from that which commands Sun and Moon and goes over them, and beyond them, by which they are ruled. So tell me what is the ground and root of all these words, names and things, for your branches are come out to the view openly, so give me your knowledge of your root, and every one of these names, things and words, from whence every one of them had their being, and their rise, and from whom and by whom they all sprang? Answer me these ye knowers and understanding ones, and men of wisdome and men of knowledge and men of learning; so you professing your selves; me give an answer if you be learned and taught of that that understands all roots, if not, let your silence acknowledge and speak, and declare the branches you have learned in the root, of which ye know not which branches every passer by hewes, but of your words, and terms and things, what be they?

16. What are the *Artick* and *Antartick* Circles, and what are the Summer and winter *Tropicks*?

17.

17. What are the five *Paralells*, and what is a *Zone*, which you ſay are five in number?

18. What is the right and left hand of *Aſtronomers*, *Coſmographers*, and *Poets*?

19. What is the motion of the heavenly *Orbs*, and how know you there are ten?

20. What are the *Fixed ſtars*, and what are *Vrſa Major*, and *Vrſa Minor*, and what is the *pole ſtar*?

21. What are all your Northern ſignes, *Drago*, *Sepheus*, the father of *Andromeda*, *Bootes Arctiurus*, *Cignus Lyra*, *Orphei* added to the ſtars for the benefit of *muſes*? *Delphinus* placed among the ſtars by *Ario* the *Harper*; *ſagitta* one of *Hercules*, weapons, *Andromida* placed by *Minerva* among the ſtars, *Hercules Pagaſus*? &c. from whence comes all theſe words, from what ground and root, and who was the firſt Author of them, and what be the words, and are the words, and who was the firſt that gave forth all theſe names, and what was his name, and who was the firſt that learned them, and of whom? and was he in the tranſgreſſion, or out of the tranſgreſſion, and did the Holy Ghoſt teach theſe words, and are the things of God to be ſpoken in theſe words, yea or nay? or are they words which mans VViſdome hath taught, that is below, earthly, ſenſual and deviliſh; and doth not theſe names words and things darken the knowledge? ſo then are they not the words, without the true knowledge; but the words that knowledge and underſtanding and VViſdome that comes to naught, is confounded, and is to periſh ſwims in, ſo what root came they all from, the branches are diſcovered; they diſcover themſelves, where the viſible ſwims in; but that which diſcovers the root is inviſible, that runs too and fro, through hights and depths, which if you be in this, draw out your weapons and anſwer me theſe things, and let me ſee thy inſtrument which thou meaſures withall, bring it forth to the light, and come to it into the field vvhich is purchaſed novv in the day, and thou ſhalt have a place to bury thy dead.

22. VVhat are the ſtars of the *Zodiack* as *Hiades*, *Virgiliæ*, called alſo *pleiades* and *Atlantides*, and what is *Maja* the mother of *Mercurie*? alſo what is *Caſtor & Pollux* whom you call moſt loving bretheren, *Vindemiator*, *Centaurus*, *Gammedes*, &c.

23. What are the Stars you call *Cetus Erichthonius*? the river *Eriddanus, orion, Hydra Ara* the *Meridional crown*? &c.

24. What is *Rosmical Acronical* and *Heliacal*?

25. What are the two APSIDES which two *Orbes* of the planets do Encompass?

26. What is the *Dragon* of the Moon?

27. What is the *Epicycle*; and what is the *Eccliptick* line; and what the *vertical* point; who was the first that gave forth all these names and words to these things, and what was his name; and of whom did he learn, was he not a transgressor, or was he out of transgression, answer me; whether all these words in themselves? your branches fills the Ayre like a wood, and like a wilderness they make the earth whereby the Ayre is corrupted with them, therefore come now and tell me, and answer me who be called wise men and Schollars by your understanding and wisdom, the root of all these words and names, what is his name and the tree that hath born them all these branches; and whether or nay all these things and names and words have not been set up since the life hath been transgressed, and by the transgressor of it; Therefore what are these names, words and roots from whence they sprang? Answer me that, if any man can open his mouth, or if you be acquainted with your own countrey words, names, roots, fruits & what be they all? what is every one of these names before mentioned, and what is everyone of these words, and what is every one of the roots that bore them, and whether they be all differing one from another, or all one in the ground and main; & whether there is not a root that overturns the root, & branch, and name, & word? And whether there is not another name unto which every knee shall bow of things in heaven and things in earth; and is not that the wisdom of God, Answer me if you be awakened. And whether these words before-mentioned are not them wch comes from the transgressor, which ground is ignorance, and they that live in them keeps people in ignorance, and Judges that all others be fools that are not in these words, names and terms, and things as they be in, and have learned; and whether or no they are not fools that learns that which the transgressor hath set up those names and words? And whether or nay their end is not in the flesh and out of the spirit which gives an understanding to know the ground of all words and names that from the root of ignorance comes,

comes, and whether or nay in theſe names and things and words here is not a body which who ſteps into, out of the life, in the tranſgreſſion; which if he go to learn the names, things and words, they often brake their Brain and makes them beſides their ſences, and there comes to be ſwallowed and ſuckt up; and whether all theſe be not in the tranſgreſſion out of the life of God that doth not deſtroy nature, And whether or no that which doth is not in the tranſgreſſion (that which diſtracts and deſtroys) whether or nay that is not ſelf that ſeeks the knowledge, the wiſdom, the underſtanding that the tranſgreſſor, hath ſet up which doth load, burthen, bondage and deſtroy and bring into captivity; whether or nay that is not out of the truth that doth deſtroy, and not in the wiſdom of God that preſerves.

Queſtions about your Medicine.

1. WHat is the art of *Medicine*, and what is *Medicine*?

2. What are theſe words *Phyſiologie*, *Pathologie*, *Semeiotick*, *Hygieinill*, *Therapeutical*, *Diaterical*, *Chyrurgical* *Pharmaceutical*, *Organick*, *Anatomical*, and who was the Author of them, and what are their root?

3. What is a *Temperament*, *Innate* and *influent*?

4. What is a complexion *Sanguine* *Cholerick* *Phlegmatick*, *Melancholy*, and what is the ground of all theſe, and what is his Author, and what be theſe words all as they are in themſelves, and things?

5. What is the *Innate* heat, and what is the *influent* ſpirit.

6. What is the *Vehicle* of the faculties, what is the *Child*?

7. What are the *Meſeraicke* veines, the *Meſentery*, *Sanguification*, and the *Capillar* veines, anſwer to theſe things every one in particular, If you have the ſpirit, that knowes ſpirits, who gives names to ſpirits?

8. What is *Conagulation* of *Aliment*, what is *the Quinte-ſence*, and what is the *generative*, *Alterative*, and *formative* faculties.

9. What is the *Corion*, *Amnios*, *Secondine*, the *Spermatick parts*, the *umbilical veſſels* the *urachus*, the *Iliacke Branches*, who gave all theſe names, and who was the Author of them, and what are all theſe things, and is not the ſame the cauſe that gives the names?

10. What

10. What is *Diatheſis*, *Anaſtomaſis*, *Diapedeſis* and *Diaireſis*, *Rexis*?

11. What is *Eroſion*, *Diabroſis*, *Emphraxis*, obſtruction, *Stenochoria*, *conſtipation Thlipiſis*, compreſſure, *Coaleſcence*, deſcention, *Sunizeſis*, Subſidence, rarity, *denſity*, what be all theſe things, anſwer to every particular of theſe things, and what they be all in themſelves, theſe names and words?

12. What is *Exarthroſis*, *Trauma*, *punćture*, *Thlaſis* and *Thlaſma contuſion*, *rupture*, *fraćture*, *Agma*, *Catagma*, *Teredon*, *Elkos*, *Apoſpaſme*, *Podagra*, *Ophthalmie*, what are all theſe things in themſelves; and what was the firſt Author of them, and the firſt inventer of all theſe words, and who was he?

13. What is a *Congenite*, *Endemial*, and *Epidemical*, *vernal*, *Eſtival*, *Autumnal*, *Hibernal Benigne*, *Maligne*, *acute*, *Salutary intermiſſive*, *proximate*, which you call *remite* cauſes, *prophaſis* which you call primative cauſes, Evident cauſes, *occult* cauſes, cauſes *per ſe per accidence*, and what is *common*, proper, *poſitive*, *privative*, *non naturals*, *excretion*, *retention*, to every particular of theſe words give an anſwer, and what be the root of all theſe words, and who be their Author?

14. What is a pure *Pletoricke* humour, and a *Spurious*, *Cachochimicke* humour?

15 What is natural *Phlegme*, *preternatual*; unſavoury *Crude*, *acride*; ſalt, and vitreous *Phlegme*.

16. What is *Alimentary* choller, *Excrementitious* and yellow choller, *preternatual*, *vitelline* choller, leeke green, *Æruginous* and *Blewiſh* green, choller?

17. What is Melancholy *Alimentary*, *Excrementitious*, natual, Melancholy, and Melancholy *Aduſt*, what are theſe words, and what is the cauſe of all theſe things ye ſpeak of, and who was the Author of them?

18. What is a *fetulent excrement*, *a fuliginous* vapour, what is the ſerious humour, a flux *attraction*, *Tranſmiſmiſſion*?

19. What is a *virulent* diſeaſe, and what is a *Granary* diſeaſe, and what *repletion*, *manition*, *convultion*, *inflamation*, *Scyrrhus*, *Empyema*?

20. What is a *Symptome Cyloſis*?

21. What is an *Atrophy*, a *cachexy*, a *Baclomia*, a *Malabacha*, *hicoock-alientary*, a *cæliak* affect, a *diarhæa*, a *dyſentary*, a *Teneſme*, an *Illiak*

Illiak, *Iſcury*, *Duſuri*, *ſtrangury*, *Diabetes*, *Gonobræa*? theſe you call ſymptomes of the naturall faculty?

22. What is a *Lypothemy* or an *Aphyxy*, a *Syncope*, an *Aſphuxy*, which you call Symptomes of the vital faculty, and what are theſe words, *Apnoia*, *Dyſpnoia*, *Duſopme*, *Aſthma*, *Orthopnie*, and who was the author of them, and what is the root?

23. What are theſe words which you call the *Symptomes of Sight Amagrocis*, *Ambluopia*, *Muopia*, *Nutolopea*, *Marmarugaſſe*?

24. What are theſe words which you call the ſymptomes of hearing, *Barucoia*, *Ducecoia*, *Hypocephocis*, *Ecos and Sanignos*? what taught you to ſpeak all theſe names, what was the firſt Author of them, of all theſe names and termes, and what is the cauſe of theſe cauſes, and what are all theſe things in themſelves?

25. What are theſe that you call *Symptoms of the internal ſences*, *Natural*, *preternatural*, which you ſay proceeds from a *Morbifique* cauſe, which is a *Cataphora*, *a Coma*, *Somnolent-vigilant*, an *Etaſie* a *Phantiſme* an *Idea*, a *Delireum*, *a moderate delireum* which you ſay the *Greeks* call *paraphraſune frenſy* and *madneſſe*, and why wolfe-*madneſſe*, and *dog-madneſſe* and *Badger-madneſſe*? and who was the firſt author of all theſe things, and what are the cauſe of them, and who was the Author of the words, and what are the words in themſelves?

26. And why theſe words which you call Symptomes of the *motive*, *faculty*, *animal*, *motion*, *Palſie*, *laſtitude*, *tremos*, *and a convulſion univerſal*, which you ſay is three-fold, which you call *Emproſthones*, *Opiſthotonos*, *Tetanos*?

27. And what are theſe that you uſe in a *Convulſion particular*, *aſpaſmas*, *Cynious*, *Triſmos*, *Strabiſmos*, *aſpaſme*, *aphonia*? what be all theſe things and the words in themſelves; Anſwer, and who was the firſt author of them, and what is the root of them, and who was the Author, and what are the cauſe of all theſe cauſes ye ſpeak of?

28. And what are all theſe following words, *Tranlotes*, *Pſellotes a vertigo*, *an incubus*, *a Lethargy*, *a Carus*, *a Catock*, *an Epelepſie an appoplexie*? Anſwer, and who was the firſt Author of all theſe words, and what are the words in themſelves, and what be the root, and from whence and from what root did they come?

29. What are all theſe words you call *Tactil qualities*, *Palpitation*

Sypothymy, Catarrh, Caligo, albugo plerugion, what be these words in themselves, and from what ground did they come, from that ground which is the cause of these words yea or nay, and the cause of their causes?

30. The *Aqueous* humour what is it, and these words, *Cataract, Hypopuon, Nuciolonia, Glaucoma*?

31. VVhat is a sign, and these words you use about it, *Diagnosticks, deloticks, Prognosticks, Anamnesticks, Pathognomonicks, Synedruons, Epiginomens, Epephanensens a fernacious Sediment*? what be all these words in themselves, and what was the first Author of them, and what is their ground and root, answer me from whence the Author had them; from the holy Ghost that the holy Ghost teacheth, or the words mans wisdom doth teach?

Some Questions of some of your Termes in that you call Physicks *or* Physiology, *together with your* Metaphysicks.

1. WHat is *Physiology*?
2. What is nature?
3. What are the principle and cause?
4. What is the affection of a natural body?
5. What is an active and passive principle?
6. What is matter? what is the first matter?
7. What is form? what is privation?
8. What is against nature, besides nature, above nature, according to nature?
9. What is a cause by it self? and what by it self? and therefore what is an unversal cause; a particular cause a final cause?
10. What is a cause accident, or what is by accident; And therefore what is Fortune or chance?
11. What is ἐντελέχεια or Act perfect or imperfect?
12. What is it to be in power, and what is to be in act?
13. What is the bound from whence, and what is the bound to which.

14. VVhat

14. What is an Agent; what is a patient, And therefore what is it to be ſimply natural, and what according to ſomething?

15. What is a volluntary motion, and what an unvoluntary motion;

16. What is natural violent, and void of violence?

17 What is finite and what is infinite in Act and power?

18. What is *vacuum* or avoid?

19. What is according to former and what is according to Latter?

What is the ground of all theſe, and what is the ground of all theſe words and cauſes, and what is their ground and root; and whether or nay they do not proceed from that in which men that are in will, fall out about theſe words; and what are they in themſelves; and whether or nay have not been all theſe words and things ſince the life was tranſgreſſed, and comes up, and out from ignorance and tranſgreſſes the life and witneſs of of God which will give an underſtanding, yea, or nay, anſwer me?

Of Metaphyſicks.

1. WHat is *Metaphyſicks*?

2. What is being, and what an Eſſence, and what an exiſtence?

3. VVhat is the internal principle of a ſubſtance, and external principle of a ſubſtance?

4. VVhat is it to be abſolutely taken; and what to be taken by reſtriction?

5. VVhat is the manner of a being; and what is the being of reaſon, and what is a being by accident?

6. VVhat are univerſallity and ſingularity?

7. VVhat is the the principle of undeviding?

8. VVhat is a *Prymary* and *Secondary* manner of being?

9. VVhat is the manner of a being riſen or gotten?

10. VVhat are *Pryority* and *Poſteriority*?

11. VVhat is *Perfeity* and *velleity*?

 12. And

12. And what is the order of a being absolute, and what is the knowledge of a being according to us?

13. What is it to be together in the order of a being?

14. What is the Essence of universals which by the *Philosophers* so called, is called an *Idea*; likewise an universal nature?

15. What is an imperfect universal?

16. What is the order of dependance, or of the principle, and the *Principiate* or of the cause and the caused?

17. What is the order of *causing* in it self, or in respect of some manner which followes that order?

18. What is the *Univocal* producer or cause, What is the *Equivocal* producer or cause?

19. And what is *Univocal and Æquivocal*, and whence comes the word Logick?

20. What is *a determining cause*?

21. What is an intermediate end, or what is a *principle* or *ultimate end*;

22 VVhat is the order of the *general cause* and things caused, and what is *special order* of the same things?

23. VVhat is the more worthy, and what is the more unworthy cause?

Answer me all these things; vvhat be all these things as they are in themselves, and vvhat is the root and ground and Author of every vvord as they are in themselves distinct each from others; And vvhat and vvho vvas the founder of every one of these vvords and things and their cause, and vvhy these vvords and things, and vvhat be they? Answver to every particular; and give an answver of the root and Author of every vvord and thing, vvhat vvas it that hath borne them and brought them forth, and vvhether all these vvords be true vvords invented by mans VViſdome, or taught by the spirit of God, vvhich by it they must be fulfilled? Answer that yea or nay? and whether these words and things are not them which men wrangles and falls out about, and wrangles and jangels one with another about them? That Answer me.

24 VVhat are *possibility*, *necessity*, *contingency*, *Facility* and *difficulty*?

25. VVhat is the greater *contingency*, what is the lesser *contingency*?

26. What

26. VVhat is the order of *Duration*, and what of *Quantity*, and what of *place*?

27. VVhat are the measure of *perfection*, the measure *Exemplar* of *application*, and of *Repletion*?

28. VVhat is the order of *cognation and union*?

29. VVhat is the order of *identity*, and what is it?

30. VVhat is the order of *union in essence*, what is the order of *union in respect of existence* and what is *Identity* of *existence*?

31. VVhat is the order of *Diversity*?

32. VVhat is the order of a *Being* especially taken?

33. VVhat is *Relation* in it selfe in respect of humane sence or knowledg?

And what is that that gives an understanding to know all true words from falſ, ſuch as are taught by mens wiſdome, and ſuch as are taught by the ſpirit, and what l e every one of theſe words that benementioned in themſelves? and what is the root of every word, diſtinguiſh every word and every root that bears every word, for your branches are come forth?

34. VVhat is the doctrine of the ſigne and ſignification of *Metaphiſicks*?

35. VVhat is the phyſical and natural ſigne, and what is the *Thetical* or *poſſitive* ſigne?

36. VVhat is *a* ſimple ſubſtance?

37. VVhat is the matter firſt, or ſimply conſidered, and what is the matter are reſpectively conſidered in *Bodies*?

38. VVhat is the *Simular* or *Homogeneal* part of *a* body, and what is the *diſſimular* or *Heterogeneal* part of *a* body?

39. VVhat is a *ſecondary* being or *accident*, becauſe you call *Subſtance a primary* being?

40. VVhat is *a complex or a compound* being, and what is the affection of a *Complex* being?

41. VVhat is the *Cognate* of a being, or the Image?

42. VVhat is the *Oppoſite* of a being, and what is the *Simple oppoſite* of a being, and what is the *complex oppoſite* of a being?

43. VVhat is [not a being] and that either ſimple not a being, or according to ſome thing, not a being?

44. VVhat is a [not being] *complex* according to ſome thing and what is a [not being] *complex ſimply* conſidered, is there not much jangling and ſtrife about theſe words, and about theſe things, and is it not for want of being in the true underſtanding, and wiſdome and knowledge, that comprehends the contrary wiſdom, knowledge, and underſtanding, and doth the underſtanding and knowledge and wiſdome know in his own terms, and their underſtanding out of which comes all the difference, in phraſes in expreſſions, in things and words; and what be all theſe things that be mentioned above, and what be all theſe words in themſelves, and from what root and ground did each and every one of them come from, and what is the root that bears every word, for your branches, as ſaid before, are come forth.

But now give me an anſwer of your roots, if you be in the underſtanding that comes not to nought, that gives to underſtand things, words, roots, from whence each comes, O come out of your holes?

45. What are all the *Abſtractive* termes uſed in this your ſcience, and what is the word *abſtract*, and from whence had all theſe things their ground, and what was their root, and who was the author of all theſe things above mentioned, and who was the firſt Author and riſe, and whether all theſe words were given forth by the teaching of the Holy Ghoſt above mentioned, and what is the root of every one of theſe words and things, and whether any of theſe words and things muſt be fulfilled by the ſpirit of God? and whether or no theſe vvords and things muſt dye of themſelves and the root that hath borne them, and vvhether that vvhich doth diſcover roots and branches, cannot take the good and diſtinguiſh it, from the root that bears the bad, and is not that the tree that bears true wiſdome? Anſwer me.

A Few Queſtions about that which you call Ethicks, Politicks, & Oeconomicks, or Moral Phyloſophy.

1. VVHat is *Ethicks, Politicks, and Oeconomicks*?

2. VVhat is *Theoretical, Phyloſophy*, and what is *Practical Phyloſophy*?

3. VVhat is the *Speculative*, and what the practical *Intellect*?

4. VVhat is humane *Felicity* which you call the end of moral *Phyloſophy*?

5. VVhat is *Prudence* and practical *Phyloſophy*?

6. VVhat things are (*per ſe*) or of their own nature good or evil, or what is right reaſon, which you ſay diſcerns, and how for the ſafer judging thereof is the moral Law, ſo called, to be regarded, and how is this moral Law an expreſſe image of the Law Natural, and a compendium of moral *Phyloſophy*, and what is the Law natural?

7. What are ἀδιάφορα or things indifferent, which you ſay humane reaſon ought to get a faculty of diſcerning of, by uſe?

8. What are *moral actions*, their differences and principles, and what the *Affections* and *pleaſures*, and *Grief* which you call the objects of *Ethicks*, and what is an object? what be all theſe words in themſelves as they are words, and from what root came they, and who was their root and their firſt author, and beginner? anſwer me, for the branches doth diſcover themſelves, and anſwer me, what is every particular root of theſe words, and what is all theſe words, anſwer me every thing; came they from the wiſdom of mens teaching, or the wiſdome of God; Anſwer, yea or nay, who was the firſt Author of them, Heathens or Saints, and whether or no Chriſtians are to learn heathens words, and whether or no thoſe that are called Chriſtians, that have gotten the heathens words, are wiſe and judge them fools that hath them not, and whether or no they be in the fools ſtate, that is lifted up in that which the heathens invented?

What

9. What is vertue and its kindes, by which, as by the meanes, men come to felicity, and what is a meanes?

10. How is that which is the subject in *Sciences* the end in *Ethicks* and other like disciplines? And what is an *Analytical method* wherein *Ethicks* ought to be delivered?

11. What are naturall *Goods*, which you call the *Goods* of the mindes, body and fortune, and what are the convenient habits of the minde, both speculative, and practical, and the actions proceeding from them, also pleasure as the companion of those actions? and how is the minde adorned, and perfected hereby?

12. How doth vertue rather depend on custome then nature?

What be all these words, from vvhence springs all this vvisdom understanding and knovvledge that gave them forth and invented them, and vvhat be all these things in their ground and nature, and vvhat vvas the nature of them, & the mother that bore them and the father that begot them, and vvhether or no these things, vvords and names, be not in the vvisdome belovv, in that part that distracts people out of the vvisdome of God? Therefore Answer every thing in particular, and root of it, and what is the wisdome that brings all the whole creation into order, and whether all these words, terms or things are given forth from that, or in that which is from below?

13. What is *Nobility and* the *Priviledges* thereof, and how is it not a meer feigned thing, and how hath it a foundation in nature, and how is there a certain faculty in good men, & Gentle men to procreate children ingenious and inclinable to vertue; And whether it be custome which perverts that good nature and makes them degenerate from the ancient vertue of their family?

14. What is honour, and how is it rather in the honourer then in the honoured, and how doth it depend on the free will of the honourer?

15. What is the manifold forme of Good and Evil?

16. What is the *Innate*, and what *Elicite Appetite*?

17. What are *Praise and Glory*?

18. What is *a Stoick, Epicurian, Platonick, Peripatetick, Phylosopher*, and what is *Stoical, Epicurial, Platonical and paripatetical*? who was the author of all these names, and whether or no Christians that say they are spiritual, are to mingle themselves with their words of wisdome, that their wisdome hath taught, but what are these words

words themſelves, and who was the firſt inventer of theſe names, and who gave them the names, bring forth your record?

19. What are the divers *Subordinate ends*, and what is the *Ultimate end in morality*, and what is *Subordinate*, and what is *Ultimate*?

20. VVhence grew the divers opinions of *moral Phyloſophers* about felicity?

21 What is *Speculative felicity*, and what *practical felicity*?

22. What is the *ſapiens or wiſdome*, where ſpeculative felicity doth conſiſt?

23. What is the *ſummum bonum* or the *chiefeſt good*, which is made the ultimate end in *moral Phyloſophy*, and what *Fecility* or *bleſſedneſs* is, that is ſuch a chiefeſt good? and how doth that felicity happen to none without *ευτυχια* or goods of fortune?

24. What is *contemplation* in *moral Phyloſophy*?

25. How is the eſſence of felicity, placed as ye ſay *κατακτησιν katakteeſin* in the habit of vertue and *κατάχρησιν katachreeſin* in the operation thereof?

26. How are *health, ſtrength, vigor of the ſences, wit, towardlineſſe, liberty, friends, riches, &c.* the inſtruments of felicity, and how are *Nobility, honour, praiſe, glory, good name, Beauty and* your *ευτεκνια* or fruitfulneſſe in children, &c. the ornaments thereof.

27. What is that prudence whereby all moral vertues are knit together, and how without it none obtains practical felicity?

28. How are other beings beſides God as it were ſteps whereby the mind is carried up to the contemplation of God, and how can none come to divine wiſdom, but he whoſe mind moral virtue hath purged from the dregs of unreaſonableneſs and paſſion. *Anſwer* all theſe things, and to every thing in particular, and give your firſt Author and ground, and root of every thing in particular, if you be in the wiſdom of God, and whether or no amongſt them that have theſe words there are not much confuſion and jangling about them; ſo the root of every word and thing, and name bring out, and then things ſhall be ſeen beyond the Branches, anſwer me theſe, and then ſomething will be ſpoken.

29. What are the principles of voluntary Actions?

30. What is the abſolute, and what the comparative judgement of the practical intellect? and what is *vellectie* which followes the abſolute judgement, and what is *volition* which followes the comparative?

31. What are the affections in general?

32. How are they the functions of the natural faculties?

33. What is moral pleasure and grief, and what is that pleasure which followes moral vertue and felicity, and what is the grief which follows moral vice?

34. What is common and natural pleasure, and what is proper and adventitious pleasure?

35. What are intellectual moral vertues?

36. What is intelligence, science, *Sapience*, Art and prudence, which you call the five *Dianoetical* vertues?

37. What is the *Theoretical*, and what the *Practical* part of the mind?

38. What is the nature of moral vertue in general and particular?

39 What is the Efficient cause of moral vertue, which *Galen*, the stoicks and *Socrates* properly rendred not, and how is custome the Principle and immediate cause of manners and moral vertue?

40. What is moral piety or godliness, since you acknowledge the naughtiness of the *Gentiles* minds, had corrupted their knowledge of God, what is a *Cardinal* vertue, and how are they four, and how are fortitude, temperance, prudence, and Justice those four.

42. What is *moral magnificence*, and what *magnanimity*, and how are they moral virtues?

43. What is *universal*, and what *particular justice*, what is *distributive*, and what *commutative Justice*?

44. What is *commitie*, and *urbanity*, and *heroicall greatnesse*, and how are they *moral vertues*?

45. What is *moral friendship*, and how is it one meane to get and enjoy felicity?

46. What is *perfect*, and what is *imperfect friendship*, and what is *friendship per se*, and what *friendship per accidens*?

47. What is *voluntary*, and what is *necessary friendship*, what *natural*, and what *political friendship*?

48. What is a *semi-vertue*?

49. What is the *will* its acting with the judgement of reason, with indifferency, and with dominion of its own act?

50. What

50. What is *monarchy*, *aristocracy*, and *democracie*, which are called *politique friendship* betwixt a Magistrate and his subject.

51. What is the *manifold friendship* betwixt subjects, and how is the nature of society handled in *politicks* & *oeconomicks*?

Answer all these questions in themselves, and what they are in themselves, and what the words are and what was the root of them all, whether from a transgressor, or one out of transgression, & whether the words that mans wisdom teacheth or the words that the holy Ghost hath taught. Answer one from another, and speak to every word and thing, and the root of it that is queried of you, and then something you do, and shuffle not forth off the branches, they are already come forth, they are sprung up in the night, but now in this day of pruning let us see the roots; and now in the time of the day and light, let us see the authors and every one that hath made his wood and wilderness where he hath laid in the night, therfore now is the day wherein every word and thing must be brought out to the light and branch, and the root hath born them all, therefore ye that say ye are wise men, Schoolars, and learned men, and are not the fools and novises, Now in the day light your wisdom appears, what was the root of every one of these names, roots and things? and what be every one of these in themselves? and who was the first author of them? and whether or no they are the words that mens wisdom teacheth, or that which the holy Ghost teacheth, me answer, yea or nay?

Of Theologie.

1. WHat is *Theologie* and *Divinity*?
2. What is a *divine*?
3. What is a *hand-maid* to Divinity, and how are arts, sciences and tongues, *hand-maids* to Divinity?
4. What is a *clergie*, and what are *clergie* and *laitie*?
5. What is a *sisteme* of Divinity?
7. What is the *original*?
8. What is *theologie* of the Gentiles, which ye say was improperly so called, and is threefold, *poetical* or *fabulus philoso-*

phical, or *natural* and *ſacerdotal*, or *political theologie*?

9. How is *theologie* truly ſo called *archetipal* and *Ectypal*? And how is *ectipal theologie* firſt, in Chriſt, Secondly, in his members, which you ſay is the *effigies* of the *archetypal*.

10. What is the *theologie* of the bleſſed and triumphant? and what the *theologie* of the travilers or *militant*?

11. What is the principal of the being of *theologie*, & what the principle of knowing thereof which ye ſay is the word of God? and what is that word *agraphon*, unwritten before *Moſes* time, and the word *engraphon* written ſince *Moſes* time, & how is there no other principle of true *theologie* then the word of God written or the Scripture? and whether the Scriptures be the words and not the word? anſwer all theſe things, and to every particular querie, queried of you before mentioned? and what is every word of theſe before mentioned, do not hip nor skip from them, anſwer every word in particular what the word is, and what was its root, diſtinguiſh each in its place that is queried of you; if you be in the wiſdom that is below in the darkneſſe, and tranſgreſſion, you cannot anſwer theſe queries, but if you be in the wiſdom that is from above that comprehends all grounds, roots, and branches, words, things and names with which they are ſeen and end, their wiſdom ſpeaks where that is?

12. What is the *principle*, and what is the *miniſterial* Teſtimony of the Scriptures? and how is the miniſterial the Teſtimony of the Church, and how is the teſtimony of the Church firſt in time, and the teſtimony of the ſpirit firſt in nature and efficacy?

13. What is *canonical-ſcripture*? And what is *apocriphal ſcripture*?

14. How is that queſtion (to ask whether the Scripture be the word of God) unworthy a Chriſtian? What be all theſe words before mentioned, whether or nay they have not come out from that body where mens wiſdom doth teach words, and not from the words where all true words ends that are given forth by inſpiration of the Almighty? anſwer all theſe queſtions before mentioned, every particular of them, the words what they are themſelves, and what is the ground, firſt author, and their root?

15. What is *tranſlation*? and what is *authenticall Tranſlation*?

16. What

16. What are the means of ſearching out the meaning of the Scriptures? one whereof you ſay is a *logical analyſis*, and what is a *logical analyſis* of the Scripture?

17. What is the primary or chief end of *theologie*, and what the ſubordinate end of *theologie*?

18 How is God known abſolutely in his eſſence, and relatively in his perſons?

19. What are Gods incommunicable properties, and what his communicable in Analogical effects?

20. What is the Trinity in Unity, and whether all theſe words be not of mens wiſdom and teaching? anſwer to every particular querie and word that is queried of you here, and what was their firſt ground and roo:, and to the light bring it out, and the firſt author of them, and whether or no all this body hath not gotten up ſince the apoſtacy in the tranſgreſſion, where mens wiſdom teacheth words, and the words that the holy Ghoſt teacheth is fooliſhneſſe to them, whether or no this is not ſo, anſwer me yea or nay?

21. What are the three perſons in Trinity?

22. How are the perſons ſubſiſtences of the Deity?

23. How is the *trinity*, not the number numbering, but the number numbred?

24. How is this opinion of the trinity, not onely a Church tradition, but a doctrine expreſſed in the Scriptures.

25. How is the word *hypoſtaſis* which you acknowledge any ſingular ſubſtance, uſed metaleptically, (or by taking one thing for another, for a perſon, *Heb.*1. 3. ſince ye ſay a perſon is a ſingular, rational, compleat ſubſtance, and differing from another, by an incommunicable property, anſwer me this and all theſe queries and words, and tearms, and things before mentioned, what be the wiſdom that hath taught them, and ground and root they are come from, and whether or nay they have not all come up amongſt Chriſtians ſince the dayes of the Apoſtles, and learned of the Heathens that knew not God, that tranſgreſſed the life, that had nothing but their own wiſdom to teach them, who was taught by their own wiſdome, and whether that is not pleaſing to a carnal man that knowes not the things of God?

26. How are the words *perſons*, *trinity*, and *homoouſiou* which ye grant are not found in ſo many ſyllables in the Scriptures,

yet

yet agreeable thereto and profitably uſed in the Church?

27. How is a perſon of the deity, the eſſence of God with a certain manner of ſubſiſtence, and what is that certain manner of ſubſiſtence?

28. What are the eſſential, and what the perſonal works of God?

29. What are the works of God *ad intra*, or within himſelf, & *ad extra* or without himſelf?

30. What are the ſeveral wills, which Divines ſo called, make in God, as the will of his good pleaſure, and the will of the ſign, the antecedent will, and the conſequent will, the abſolute will, and the conditional will, the hidden will, and the revealed; and yet ſome ſay this diſtinction of the will of God is to be well obſerved, leaſt real different and contrary wills are made in God, and grant that to ſpeak properly there is none but the will of his good pleaſure?

And whether all this be not in the body of divinity, and what is a body of Divinity? whether or no here is not preſumption in theſe words which be of you queried, and what be all theſe words that be of you queried, and all theſe things anſwer to every particular word and thing, that is of you queried, what be the words, things, and the roots they all ſpring from, and who was the author of every one of them in particular? come out to the light and anſwer (if it be in the divine ye be in) by which roots, branches, things, names, words are comprehended, diſcovered and ſeen, and anſwered, and confounds all the contrary, and fadoms all that is in the World?

31. What is the neceſſity of compulſion, and the neceſſity of changeableneſſe in the decree or will of God, how doth not the decree of God take away contingency in ſecond cauſes?

32. What is the General decree, and what is the ſpecial decree of God?

33. What is predeſtination to the end, and predeſtination to the means, which diſtinction you ſay ye make for the weakneſs of your underſtanding; how is predeſtination an abſolute decree, and a not abſolute decree of God?

34. How is ſin not the cauſe of reprobation but the cauſe of reprobabillity?

35 What

35. What is *theanthropos*, and what is *hypoſtatical union*, ſince ye ſay the words *protheſis*, *prognoſis*, and *prooriſmos*, are ſometimes uſed for one and the ſame thing? why for teachings ſake do you diſtinguiſh, the firſt to be Gods purpoſe of ſaving, the ſecond to be his free benevolence, whereby he acknowledgeth his own for his; And the third to point out a predeſtination to Chriſt, and other means of Salvation beſides Chriſt the light of the World?

36. How is Chriſt the cauſe not of election, but of ſalvation, and how is unbelief not the cauſe of reprobation, but of damnation?

37. How is damnation not the end of reprobation?

38. Why for teachings ſake, as you ſay, do you make two acts in reprobation, as *præterition* and *predamnation*?

39. Why muſt men in ſearching out their election, by an *analyticall* method, proceed from the meanes of Execution, to the decree, and what is an *analyticall* method, in ſearching out election, and why muſt it be by a *Syllogiſm*, anſwer all theſe Queries that is Queried of you, that is laid down by you, that is fetched out of your own field, where you labour, and what be every word and thing in themſelves, and what are the words, and what was their root, and whether or no here is not much confuſion in all theſe things and words, and diſtraction and confuſion amongſt your ſelves about them, and whether or no they are not words that the wiſdome of men hath taught, and entiſeth others that be the learners; and the firſt Author and Inventer of them, was he not a tranſgreſſor, or were the words taught by the Holy-Ghoſt, anſwer me every particular name, word, thing, Querie, and what is the root of them all?

40. How are Angels in a place not circumſcriptively, but definitively? What be all theſe things in themſelves, what be all theſe words as different one from another, what is the root of every one of them in their particulars, and who was the firſt Author of them, and whether they are not the words of mens wiſdom, or whether they are the words of the Holy Ghoſts teaching, & what is an *Angel*, & what is *Adam*, & what is the tree of knowledge of good and evill, an outward tree,

yea

yea or nay, and what was its fruit outward, yea or nay? let all theſe things be anſwered, words and names, and the root of them all, and come out to the light in this the day, and be not like the venemous Beaſts that wanders about in the night, when the day appears they go into their Dens, but when the day appeares, men go to their labours.

41. Since ye acknowledge Gods providence (which you call his actnall providence) to be that whereby he doth preſerve and govern all things, how do things thereby neceſſarily come to paſs, onely with the neceſſity of Mutabillity and not of conſtraint?

42 What is the Primary Subject of the Image of God, and what the ſecondary Subject of that Image?

43 What are the naturall Gifts of the Image of God, and what the ſupernaturall gifts thereof?

44. Since you ſay there was ſuch clearneſs of underſtanding in man before his fall, that he could give every thing a name ſutable to its nature, what uſe is there of any termes of art invented by man in the fall?

45. How is man renewed or in the ſtate of grace free from evill, and free to good, by Gods grace, but imperfectly?

46. How is ſin expreſſed or as you ſay defined to narrowly, by thought, word or deed?

47. How would not God have the firſt ſin committed, and how would he have it committed?

48. What was the *prokatarkical*, and what the *proegoumenal* cauſe of the firſt ſin?

49. What are thoſe certain degrees whereby *Adam* fell from God, not at once, but by little and little, all which parts or degrees of falling ye ſay thou ſhalt rightly call a tranſgreſſion of the law of nature; and what was that law of nature, which he tranſgreſſed againſt?

What are all theſe words, whether or nay they are not the words that the wiſdom of man hath taught, and whether or no they come not from the root that tranſgreſſeth the life, or whether or no they are the words that the holy Ghoſt hath taught, anſwer me if you can or dare venture, what every particular of theſe words is, and from what center and ground they come from, and what is the root of them; for much branches have diſcovered themſelves from the Imaginations, therefore the root of all theſe words and things ſhew forth, and the root of the imagination, and what is the tree that muſt be cut down, that bears not fruit to God, and hath not this tree a wiſdom, a knowledge, an underſtanding, & would not this wiſdom teach words, which is fooliſh-

ſiſhneſs with the wiſdom of God, which muſt be confounded, and doth not what which confounds confound, words to which it taught, anſwer me, for you have tongue enough ſometimes, let us ſee now if it can wag, ye doctors, ye learned men, let us ſee if it be the tongue of the learned, and what is the of tongue the learned?

50. How is the diverſitie of actual ſins taken from the matter, from the form, from the Efficient cauſe, from the ſubject and from the object?

51. How from adjuncts is a thing ſinful by it ſelf or by accident?

52. How doth ſin aginſt men hurt their ſuperiours, inferiours and equals, and what is a ſuperiour and an inferiour among men?

53. What are thoſe four degrees of death wherein the miſery of ſinful man is contained?

54. Why call you the Law of God the moral Law, and in what reſpect doth it differ from the Law placed in the firſt man *Adam*, whereof you ſay the heathens have remainders of, and what is the remainder of the firſt Law?

55. What is that greater *Emphaſis* which is in a *negative* precept, then is in an *affirmative*, and how doth an *affirmative* precept bind *ſemper* or alwayes, but not *ad ſemper* or to alwayes?

56. Where find you ſuch a definition of the Goſpel in the Scriptures, and as you give of it, to wit the Goſpel is a joyful meſſage or doctrine of the Son of God, ſent into the world, that taking on him humane nature, he might undergo, the curſe of the Law in our ſtead or place, and by moſt perfectly obeying the ſame, might deſerve for us eternal life.

57. What are all your various agreements and diſagreements between the Law and the Goſpel as their agreement in the chief efficient cauſe there differing in outward inſtrumental cauſes, ſaying alſo the law was knowen to men naturally but the Goſpel by Gods gracious Revelation, their agreement in the common matter, their differing in the proper matter, their agreement in their commun form, their differing in the proper form, their agreement in the chief end, their differing in their proper ends, their agreement in their common object, their differing in their proper object, their agreeing in their common adjunct, and their differing becauſe by accident, and through mans infirmity, the Law without the Goſpel is inſufficient to ſalvation.

58. How doth it appear by this comparing the Law and Goſpel together in what ſort they are oppoſite, and ſubordinate one to another, and what is the oppoſition, and ſubordination of the Law and Goſpel?

59. How is it, that since ye say, what righteousnes the Law requireth, that the Gospel holds forth to a believer, yet ye say we cannot fulfill the Law in this life, but the regenerate by the gift of Sanctification do begin to obey it? what be all these words, names which be Queried of you, distinguish them, and what is the root of every particular, and whether or no there is not much confusion in them, and whether or no there is not the words of mans wisdom that it doth teach; so answer every particular word in themselves, and who was the Author of them, and the first rise, and what the words are, and what he vvas that vvas the first Author of them, answer every one of these words in their root, and whether they came from a transgressor or from a Saint, give me the ground, the root, the Author of every word and thing if you have the tongue of the learned that can speak?

60. What are all the termes about Christs incarnation as you call it, as *Incoatatively and Terminatively*, and *Sunthetically*, personal union, that Christs Humane nature hath not a peculiar, subsistence or any other then that [*toulogou*] whereby he differs from all other men; That its expedient for teachings sake to shew how his humane nature was united to the Son of God, and how not united; Not united *sunoudioodoos*, nor *ousioodoos* & *dicastieoos* only, not *keticoos*, and not *mustikoos* onely, that is as Christs dwells in the faithful. Nor Sacramentally, as he is in the supper, but it is united *Hupostatikoos* which you expound personally, which personall union ye say is *Atreptoos*, *adiaretoos* a *Sugnchutoos* and *achoristoos*; what be all these words, whether there is not confusion in them, and whether or no these words was taught by the holy Ghost, that are Queried of you above mentioned, or by the wisdom of man out of the truth, and what is the center the root and ground from whence every thing and word came, come up and appear, and answer if you be come into that which knowes hights and depths, changeable words and roots, and withering branches and roots; and branches, and words that shall not change nor end, but be fulfilled in that, and by that which hath no end?

61. What is the *verball* Communication of properties, and what the real, which Communication you say is one effect of three of the Personal union?

62. How is the Father the efficient cause of Christs Mediatorship [*Kat'exocheen*]

63. How is not onely whole Christ, but the whole of Christ the subject of his Mediatorship? 64. What

64. What is the difference between Christ being a Mediator by merit, and by efficacy?

65. What is eternal life privatively taken, and what positively taken, and how is Christs payment of punishment the cause of the former, and his perfect righteousnes the cause of the latter?

66. What is Christs Original righteousnes, and his Actual righteousnes, and how is his Original righteousnes opposed to Original sin?

67 How do they that say Christ laid down his life for all, stretch his sufferings further then is meet, and how know you that by all & every man whom Christ is said in the scripture to give his life a ransome for, is meant *Metonymically*, and of *genera singulorum* or kinds of all, but not of *singula generum*, or all of the kinds? Answer these queries, and is there not confusion and contradiction in these words of yours, what are all these words distinct one from another, Answer, And what is the root of every one of these words, and who was the first Author, and are they not words that mans wisdom hath taught, and not as the holy Ghost hath taught, distinguish the one from the other, was he a transgressor that gave them forth the first Author, or was he a Saint led by the spirit of God, or had you them first revealed to you by the spirit of God, or had you them out of old Books and Histories, the words that mans wisdom hath taught below out of the life, in the transgression, where all confusion and distraction is? Answer to all these things before mentioned.

68. What is Christs Essential Kingdom, and what his personal *Donative*, and *Oeconomical* Kingdom, since you say he shall Administer his *Oeconomical* Kingdom for ever?

69. How are not all men, nor the Elect only, but some of all mankind, called to grace?

70. How have some an outward and *Analogical* Communion of the Covenant of Grace, whereby they are reckoned for Gods people, but not so in truth?

71. What is a Sacramental, and how is that word not unfitly applyed to the signes of grace, what are the signes signifying, exhibiting, applying and sealing in your Sacraments?

72. What are the effects of Sacraments, and if a confirmation and sealing of Justification, and sanctification as you affirm, how are they common to those that are not the elect, as well as to the

Elect, and if they are proper onely to the Elect, as to the thing signified, how can they be common to others, as to the sign, since the sign was to shew forth the thing signified?

73. Howv is *John* ahd Christs Baptisme[*re ipsa*] as you say or in very deed the same?

74. How is one end of Baptism with water a seal of receiving and implanting into Gods family and of regeneration?

75. How have infants faith no otherwise then as they have reason, that as ye say not in the fruit, but in the root and seed, not in the first, but second act, and how is the reason otherwise between the infants of unbelievers and persons in Covenant, and who are the seed, and who are in Covenant?

76. How is sprinkling of water used in the place of plunging, and how do you believe that the Apostles in Baptizing whole families had the same tender respect to infants in colder Countreys as you say you have? what are those formal words as you call them which you use in Baptisme, saying, I Baptize you in the name of the Father, &c. whether to Baptize in or into (as the word is) the name, be formal?

77. How is the participation of the body and blood of Christ sealed to Christians in breaking of bread, and how is it *Metonymically* called the *Eucharist*.

78 How know you that breaking of bread is not a thing indifferent, and what is the body and blood of Christ? how know you that when Christ said this is my body, his meaning this was the Sacrament of my body?

Whether or no here are not lies in these words and things of yours and confusion and darkness, your selves by your own words which your own wisdom teacheth you, what is every one of these words in particular queried above mentioned of you; and who was the Author of every word, and the root, what is that of every word and thing that is queried above, answer to the thing, and whether or no they are not the words and things that mans wisdom hath taught, which knowes not the root of the true wisdom nor the Kingdom of God weh hath no end, answer these things of you be in the wisdom of God, if not, let your mouth stop and confound you; and your words, and it that taught you, and if you all know the root of every word and every thing, now if you tell what another man sayes is the root, and root of your words, then I ask what was the root of that man, that made

made him to ſpeak them forth, vvas it from the vviſdom that man teacheth, or from the wiſdome that the Holy Ghoſt teacheth, Anſwer me that; if you be come to that which doth reveal, favour and gives to underſtand?

79. What is the viſible and inviſible Church, and what is the nature of the viſible Church, and how is it conſidered in it ſelfe, or oppoſitely in reſpect of the falſe Church and *Katachreſtikoos*, or *improperly*, or how is the viſible Church a company of perſons commonly called, both of the Elect and Reprobate, what is the ambiguity of the name of a viſible Church, as properly ſo called, for the called or univerſal Church throughout the world ſtrictly taken, as the *Engliſh*, *French*, *Dutch*, or *Helvetian*, and how is a nationall Church ſaid to be ſtrictly taken, or what is a nationall Church or moſt ſtrictly taken for a repreſentative Church of Paſtors & Elders, & what is a repreſentative Ch. & how are they a Ch. repreſentative?

80. How doth the forme of the Church conſiſt in a two-fold communion, and what is the forme of the Church, and how doth Chriſt communicate his vertues to the members of a viſible (ſome being Reprobates) as the head doth to the members?

81. How hath the word Catholick Church a three-fold ſignification?

82. What is that inherent holineſſe of the Church in this life which is not perfect, and how doth Chriſt cover that imperfection with his own perfection, if his perfection be not in his Church, and how is that imperfect holineſs, perfect by a hope that it ſhall be perfect.

83. How are the notes of the viſible Church, the pure preaching of the word of God, with the lawful adminiſtration of the Sacraments, and where is this pure preaching of the word of God to be found, and what is the lawfull adminiſtration of the Sacraments? And what are thoſe accidentall things, wherein thoſe notes do more agree to one Church more then an other, what is the ordinary or extraordinary adminiſtration of the Church, anſwer all theſe things, every particular, as they are of you queried, and what are they every word and thing in it ſelfe, and the root and ground of them all in every thing, and word, and root, and ground of them all, ſhew forth each in their place, and who was the firſt author of them all; and whether the words and things of God is to be ſpoken in the words that mans wiſdom doth teach, and whether or no theſe be not the words, or moſt of them, which

mans wisdome hath taught, and are not of the words which the holy Ghost teacheth, distinguish every word, and thing and name one from another, and what every thing and name is that is above mentioned?

84 How are the gifts of *Prophecy, Tongues and Miracles*, marks of the extraordinary Ministers of the Church, and how these extraordinary gifts being taken away, an ordinary Ministry succeeded, Answer this?

85. How came those gifts to be taken away, and how are the ordinary Ministers of the Church instructed, & called by ordinary, meanes and what are those ordinary meanes? and what is *Bathkol* which you say is the daughter of a voice, what is the daughter a voice, and by whom was she begotten?

86. What are ordinary *Pastors, Doctors or Teachers, Presbyters and Deacons* of the Church?

87. How comes this difference between Pastors and Doctors to be, that the first are chief over the Church, these over the Schools, they in moving, these especially in teaching their hearers; Answer these and the cause and the matter, these things be according to the queries, and bring out your strength and reasons, and speak to the things?

88. What are *Schooles and Universities*, in which Doctors are professors of *Theologie*? and what is a professor of *Theologie* Ans. & who was the first author of *Schools and Colledges*, to make Ministers since the daies of the Apostles, that men was made by the will of God?

89. How is God the chief cause of the call of ordinary Ministers, and how doth he call ordinary Ministers inwardly, and indue them with his gift; and what are those gifts, and whether Schoole-learning be not rather gotten by humane study and industry, then gifts?

90. What is a Ministerial call of ordinary Ministers, and how is it by the whole Church, or at least by a representative Church?

91. How are examination election, and confirmation required to the lawfull call of ordinary Ministers, and how can such ordinary Ministers appoint a good order in the Church, judge of doctrine, and controversies, and exercise the power of the keyes, which is to have what they bind on earth bound in heaven, which were the actions of Saints and Ministers, endewed with those

those which you call extraordinary gifts? Answer all these things in themselves what they be, every thing in themselves, and the root of every word of these above queried; and what is every word in themselves, and the root they came from; so to every particular querie, and every particular word; give your answer, who is the author of them?

92. What is a *Synode, or Presybtery* of ordinary Ministers, and that either *Oeconomical, national or provincial, Classical, and parochial*, and what is the *Prolocutor of a Synode*?

93. What is the *Ecclesiastical* and what is the political government of the Church, and how doth the Magistrate govern the Church politically?

You say there is a threefold word, *Hypostaticos, Eudiathetos, Prophoricos*, give the root of all these words and their author?

94. How are Magistrates nurses to the Church, as they are keepers of both Tables, and what is a keeper of both tables, and how are they nurses to the Church, as they preserve the Church and Schools; and do they preserve the Church or the Schools of natural learning?

95. How is a Church counsel to be called by a believing Magistrate, and how is an unbelieving Magistrate in such a case to be sought unto by an humble book, and how if he be such an open enemie necessity so requiring, may be celebrated by the common-consent of the Church, and not else, was this agreeable to the Apostles?

96. What is the President of a counsel, and what the *Political and Ecclesiastical president* of a counsel, and what is the scribe of a counsel? and why so many scribes as presidents?

97. What are these private men which you say are not plainly excluded from a counsel, who may be present at the handling of doctrine, but not at the knowledge of the scandals or offences? And what is a private man in the Church, and how doth charity cover scandal from such private men? Answer all these things particularly, and all these things and words and names, and whether or no they are agreeable to the Church and Apostles, yea or nay, let us know your ground, let us know the root of all these things, words and names before queried, and what was every one of these words, and what was its root?

98. How is the office of a *Political* President to gather the coun-

cil

ſel to defend it, being gathered, to forbid all force and diſorder, to promulge or ſet forth its decrees lawfully made by his authority and to compell thoſe that refuſe them, and what are the lawfull decrees of a counſel?

99. How is the office of an *Eccleſiaſtical* preſident to propoſe the queſtion, to moderate the diſputing by the counſel of the aſſeſſors to ask the opinion and bring the decrees by notaries into acts?

100. What is common and what is ſpecial calling; how doth the Schools name it *Actual Election*, *Effectual calling*, and inward *calling*; what is the *Efficient cauſe*, what the impulſive, and what the inſtrumental cauſe of the ſpecial calling; how doth novaters or new ones falſely affirme, that ſufficient grace is given to all?

101. What are theſe Novators or new ones?

102. How doth God call ſome before baptiſm, ſome in baptiſm, and ſome after baptiſm, which you ſpeak of?

103. How is common calling often times onely outward, and ſpecial calling inward?

104. VVhat are the *Immediate*, and what the *Mediate* effects of ſpecial calling?

105. What is faith *Metonomically* taken for ſound doctrine, hiſtorical faith, temporarie faith, faith of miracles, hiſtoricall faith and ſaving faith?

106. How is the inſtrumentall cauſe of ſaving faith, in perſons of ripe yeares, ordinarily the word of God which ye call the words? Anſwer all theſe here queried of you, what are all the words, and what are all the names, and what are all theſe things, and who was the author of them, and who was the root; diſtinguiſh every thing in it ſelfe, their author and root? So anſwer every one of theſe words and names and things, and what the words and names are; whether or no it is from the words that the wiſdome that man hath taught, or the words that the holy Ghoſt hath taught; Anſwer theſe if you have that that can give a diſtinction?

107. What is the juſtification which ye ſay by a forreigne ſignification is to abſolve and looſe from ſin; and to pronounce juſt or righteous by God; without inherent or inward Righteouſneſſe?

108 What is the Righteousnesse of the cause, and the righteousnesse of the person, perfect or begun, which you call inchoate? And what is perfect legal, and what perfect Evangelical righteousnesse? And how is Inchoate righteousnesse, that which the spirit begins in the faithful in this life, and perfects in another life, and how is the perfect righteousnesse of Christ, the gift of justification, and begun righteousnesse the gift of sanctification; and what are all these things in themselves, and who was the Rise of them all; and the root of them all? Answer me, and distinguish these words which were taught by mens wisdome, from those that the Holy Ghost doth speak; and give a distinction of the one from the other, and every particular querie word and name and and thing in it above mentioned? bring forth your answer to the light.

109: What are all your causes of justification, as the Efficient cause actively understood; the *proegoumenal* cause *Prokatertical* cause and the instrumental cause?

110. How is this phrase as you call it, we are justified by faith *metonimically*, and is as much as to say, we are justified by the merit of Christ apprehended by faith?

111. How do good works, go before the person to be justified; but follow the person justified?

112. What is the matter of justification actively taken, and what is the matter passively taken, and what is the forme thereof actively understood, which you say is an imputation of all Christs satisfaction, whereby its wholly ours, no otherwise then if we had performed it our selves?

113. How is the cause of justification for teaching sake expreſt by two Acts; Remission of sins, and imputation of Righteousnesse, or an abjudging of sinnes, and adjudging of perfect righteousnesse; and how are these two in subject and time the same, and yet in very deed distinct?

114. What is the forme of justification passively taken? How is Justification imputative perfect and equall in all believers; give us in your answer to all these things, words and names, and each ground & root that hath borne them, and what they are in themselves and who was the Author; distinguish every name, every word, every thing, their Author, distinguish of these words, names and things?

115. How doth ſanctification accompany juſtification as light doth the Sun?

116. How is it to ſanctifie, to appoint things from a prophane to holy uſes, and habitually to make holy?

117. How are people commanded in the firſt ſence to ſanctifie the Sabbath day?

118. How muſt men in the ſanctification of the Sabbath day diſcerne between to [eethikon] or that which is moral, and to [tupikon] that which is ceremoniall, and how was that ceremoniall, that the ſeventh day ſhould be preciſely ſanctified; and how is that moral, that one day in the ſeven ſhould be appointed for Gods worſhip, and how doth the Church ſanctifie the firſt day by Chriſts example, who ye ſay ſanctfied it by his Reſurrection and appearing, and how doth he thereby ſanctifie it, and what is the word moral? give us in your anſwer to all theſe words, names and things, and what is the root of them all, and who was the firſt Author of them, and diſtinguiſh the one from the other, if you be men of underſtanding to put a difference and diſtinguiſh?

119. What are feaſt daies of Chriſtians, and how are they called things a kinne to the ſabbath, and how are ſuch feaſts in any ſence not will Worſhip, but appointed for the remembrance of the benefits of Chriſt?

120. How are *Regeneration, renewing, convertion penitence, reſipicence and glorifying*, all which (in ſanctification) ye ſay is called ambiguous, or doubtfull words?

121. What is the efficient cauſe of ſanctification commonly taken, and its efficient cauſe ſingularly taken, and in reſpect of the terme?

122. What is the inward *Impulſive cauſe*, its *Prokatarktical*, its *Inſtrumental*, both outward and inward, to which ye ſay alſo extraordinary meanes do happen?

123. What is the matter of ſanctification, what is its forme and how expreſſed by two acts?

124. What is that Sanctification which is not perfect in this life? Anſwer all theſe things as they are in themſelves, and what are all theſe names and words, and what was the root of them, and whether or no there is not confuſion amongſt you, and in them, theſe words of yours? Anſwer me, if you be in the life and wiſdom of God, what root every one hath its Name, and what it proceeded from?

125.

125. How doth *Sanctification and Juſtification* differ firſt in their Genus or kind, and how doth the righteouſneſſe of the firſt belong to the predicament of qualitie, the other to the predicament of relation; Secondly in their forme, as faith in juſtification as a hand laies hold of Chriſts Righteouſneſſe, but ſanctification is conſidered as the principle root of Good; Secondly you ſay in juſtification ſin is taken away, onely as to guilt and puniſhment, but in Sanctification its aboliſhed by little and little, as to its exiſtence: Thirdly, in juſtification Chriſts righteouſneſſe is imputed to men, in ſanctification a new and inherent Righteouſneſſe is infuſed; Thirdly in their degrees, for ſay you, juſtification is one individual perfect, and equally happening to all, but Sanctification a ſucceſſive act, and in ſome more, and ſome leſſe; Anſwer, what be all theſe words, termes and names that are queried here, and things, give us an anſwer, what be they all in themſelves, and what the root of every word of them is, and name, and thing, and terme, and whether they muſt end in the life or out of it, whether theſe words, things, termes in the queries above mentioned was given forth from the Holy Ghoſt, or words of mens wiſdomes teaching, diſtinguiſh the one from the other, and what was the root of mans wiſdome, teaching words, and who was the firſt author of it, and out of what had it its beginning, and out from whence did it come? Anſwer, with that which doth not tranſgreſſe, what all theſe things, words be in themſelves and whether or nay there be not lies and confuſion in theſe words that are queried of you, which be your own words?

126. What is the efficient cauſe of *Chriſtian Liberty* commonly taken and ſingularly taken; what is its inſtrumental cauſe, its matter which hath the reaſon of a ſubject, and its matter about which it is converſant, and how is its forme expreſſed, in divers conditions by reaſon of the variety of objects?

127. How is that Chriſtian liberty that in this life which wholly frees not from the inhæſion or indwelling of ſin in this life & how is a man free from the guilt and dominion of ſin while he is not freed from the ſin? What be all theſe words, things and names, and from what wiſdome came they from, the wiſdom of God, or from the wiſdome below, that teacheth words, and mixeth with ſcripture words it ſelf, and what are all theſe words and names in themſelves, and what is their root, and who was the

thor of them, distinguish every particular of their names, author, and root by themselves, who was the father of them?

128. How is the consuming of Anti-christ by the breath of Christs mouth, the ruin only of *Rome*? and how is her ruin the only desolation and burning up of the whore? Answer, what are all these things, words, Anti-christ be wholly destroyed, when *Rome* is destroyed, is there none against Christ, but at *Rome*? doth not every one that hates the light, which Christ hath enlightned every man that cometh into the world hate Christ, & so Anti? Therefore answer all these things in their particular, and distinguish each from the other, and what is the name, and every word, and the root of every one of them which they came from, distinguish one from the other?

129. What is *Phylology and a Phylologist*?

130. Whats *a Compendium of Divinity*, what *an exposition and an expositor*?

131. What are common places of *Divinity*, what is a *text*, and *a textuary*?

132. What is a *Symbolum or Creed*, or what is a *Harmony of confession*?

133. VVhat is a *Catechism*?

134. What are *Institutions or introductions* of or into *Divinity*?

135. What is a *Paraphase*, what *a Metaphrase*, and *what a cataphrase*?

136. What is *Orthodox* and *Orthodoxal*? VVhats an *Antiquerie*, what *a Bachellor and Master of Arts*?

137. And what a *Bachellor and a Doctor of civil Law, physick* and *divinity*?

138. What is a *Graduate*, and an *under-graduate*?

139. What is an *Academie, and Vniversity*, and what is *Academical*? and how are *Academies* the *Nurseries* of good learning, and how the eyes of the land?

140. And what is a *Reformed Church*, what be all these things, what be all these names and all these words, and expressions and things that are above queried of? Answer every particular word name and thing and expression, and let us see if you see now in the time of the day, let us see if your eye sight be not the same in the day, that its in the night, and in the night that its in the day?

day? Answer the ground and the root of all these names and words, what was it, and who was the auther and first setting them forth, and inventing them? Therefore every name, every word every query give us in your answer, ground and root, and author, and speak to the thing, which be your own words, and let us see whether you be master of them, that you have power over your tongue; so to the things and words and names, answer, and his name, and the first setter of them up; and give you in the root and Author to the above mentioned?

And what is *Divine*, and whether that which is divine doth not comprehend all that which is not divine, the things and names and words and their root? was not *Cain* a vagabond that built a city? and was not he the first that kild about worship and sacrifice, are not all things corrupted and languages, by the words of mens wisdome, and lost the simplicity of the purest of them? what was the first speech that was upon the earth in the World, had *Adam* the same speech in the fall that he had before the fall? whether or no there were so many languages when *Babel* was confounded as there is now at this day? Answer ye learned men, and if not; how many have come up since, who are they, and what be they, and how many languages and speeches have been upon the earth, and are there now, and what was the language before *Babel*, and whether any did keep the language at that time, and whether or no all was not confounded at that time, yea or nay? give us your answer, and whether or nay tongues be the original, and languages which goes no further then *Babel*, and whether or no tongues are not natural, and whether or no the beast, the false Church, the great whore and *Babylon*, and *Pilate* hath not power over them; and whether or no the Original hath not power over the beast, Dragon and false Church, and comprehends them, and sees before they were? and whether or no people must not be redeemed out of the tongues and languages, being confounded into them, and whether or nay they that become into the word into the beginning, are not redeemed out of them, and cannot say that tongues are the original, which they be not redeemed out of?

And whether *Hebrew, Greeke and Latine* be not natural as well as *Spanish, English, French, and Dutch*? and whether or no here is not a confusion among tongues, in exalting naturals above natu-

naturals, tongues above tongues, that say tongues are the original which are confounded, and which are the tongues that are not confounded? and who was the first rise of *Latine*, and the first rise of *Greek*, and whether they were before *Babel* was confounded? And whether all languages, tongues and speeches be not corrupted with the pride and invention of their own, as they are languages, or tongues, or speeches of themselves? whether any one can say he hath the original if he be not in that which is before tongues and languages was? and whether or no tongues doth not stand in the confounding part, and in the natural that will alter, and whether the life suffered not when tongues came up, and whether or no tongues were not set a top of Christ the life?

And whether or no as all men as they are in their tongues, are they not natural men, which cannot know the things of God, or the original, and not see so far as *Moses* which saw before *Babel*, and whether or nay being confounded into naturals if they be natural, whether they that be spirituall be not redeemed out of the Natural, and do not come before they were, and whether or no they were not gone (that God confounded) from the life in their own selves, before they were confounded into their languages and tongues? and whether or nay they that are come into the word of God, into the beginning, doth not comprehend all tongues, and *Babel* the beginning of them, and *Pilate* which set them a top of Christ, and *Babylon* the false Church, and the Beast and the false Prophet, and the Devil who is out of the truth, with the word which lives and abides for ever, which comprehends all that which lives not, endures not for ever?

And whether or no there is not a pride in all Languages that must be stained and brought down, as they are in themselves, and whether or no they that are redeemed, are not redeemed out of all Languages and tongues, and what were the names that *Adam* gave to every creature before the fall, and whether they be the same now, that be in the Latin, in the English, in the Greek, in the Hebrew, and other tongues and Languages, and whether or no all things are not degenerated from its first nature, answer these things if you have the word by which all things were created? yea or nay? and which of them is the Language, tongue and speech they were spoken in, answer, if you be the Minsters of Christ,

Chriſt, and have the tongue of the Learned, you are able to anſwer doubts, and reſolve Queſtions, and inſtructors of thoſe that oppoſe themſelves.

TO every particular name, and thing, and word anſwer, and what was the ground and root of every one of theſe particular words and names, and what was the cauſe of all theſe cauſes, and who was the firſt Author and ſetter up of all theſe Arts and Sciences, and what was his name, and what was his root, and from whence had he his his beginning? and ſo anſwer what all the words be in themſelves, and whether they be the words that mans wiſdom hath taught, or the words that the holy Ghoſt hath taught, and whether or nay they have ſprung from a root that is holy or a root that is unholy? And whether or nay all cauſes of diſeaſes, need of teaching doth not ſpring from diſobedience, and whether or nay all that doth teach, that teaches in the wiſdom of God, is not from a holy root, and hath that that comprehends all, unholy roots and words proceeding from the unholy root, and the cauſe of all cauſes, is not he that is in the wiſdom of God in ſeeing and feeling and knowledge of theſe? and whether or nay all you ſeven in your ſeven Arts, and ſeven Sciences to whom theſe are directed, has not ſpoken theſe words and theſe things, in ſtrange words as are in this Book through your Arts and inventions of your wiſdom; through that every Art and Science to make a Trade, and to keep people blind by your high expreſſions; therefore now I querie of you, whether or nay you have all theſe ſeven Arts and Sciences, whether you know all theſe words in your Arts and Sciences? whether you know theſe words, and whether you be perfect in your Trade, and if ſo, what was the Author of every particular word in it ſelfe, and what are the words in themſelves, and what is every particular root in it ſelf, and ſo to every thing, & to every word, to every cauſe, and the cauſe of every cauſe, and the firſt that ſet up theſe ſeven Arts and Sciences, and whether an Art is not an invention, and whether an Art be not a Trade, and ſo what vvas the root that thoſe firſt did ſpring and come forth from, from a good fountain and a holy root, anſvver, yea or nay theſe things followving, every particular, anſvver to the thing it ſelf, its name, the vvord, the cauſe, and vvhatſoever is queried of you in the Book.

THE END.